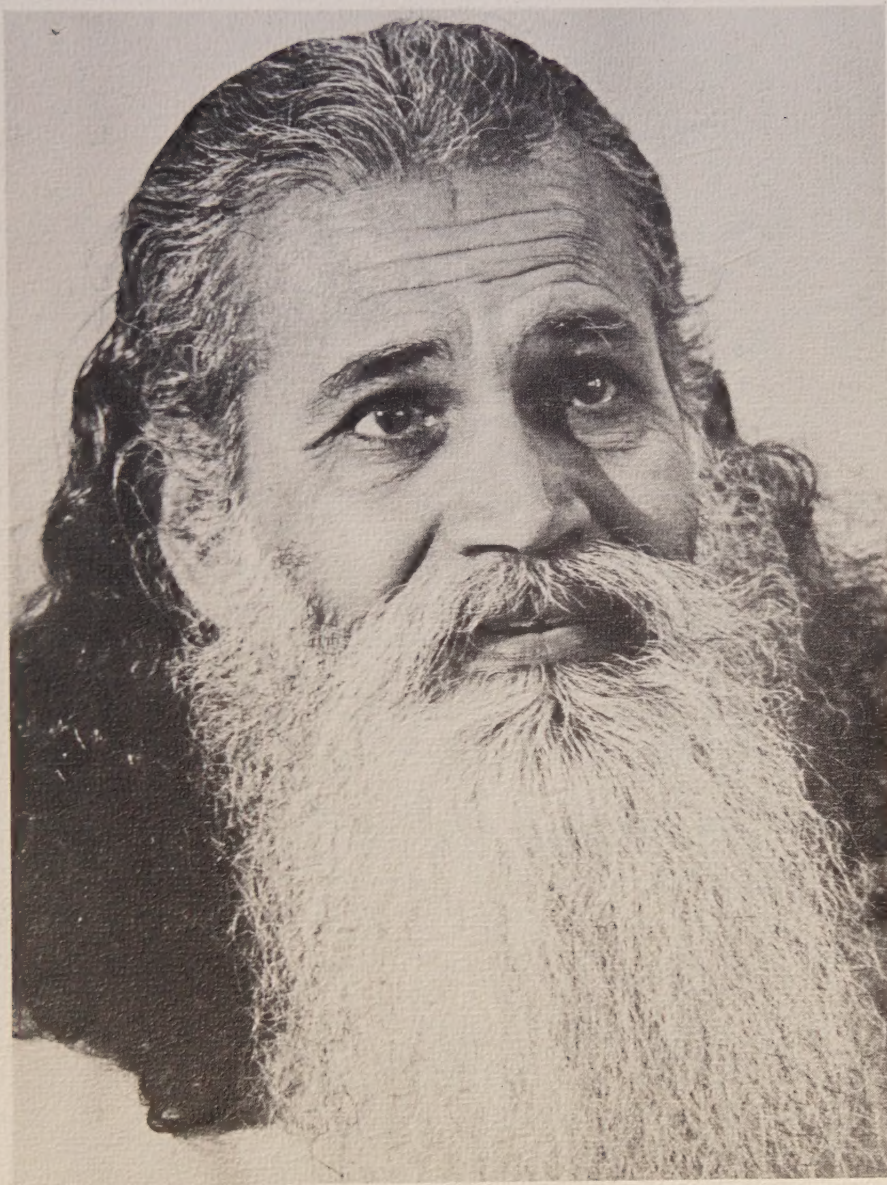


Integral Yoga

A MAGAZINE
OF THE
INTEGRAL YOGA INSTITUTE



V. 3:4
1972:4

Jayanthi Issue • Ray 16



This issue is dedicated

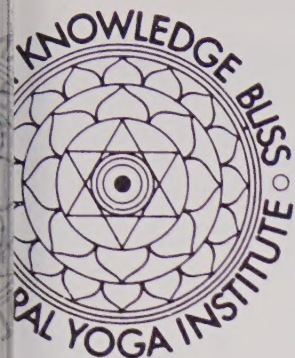
to our Beloved Guru

Sri Swami Satchidananda

in honor of His

58th Jayanthi





INTEGRAL YOGA INSTITUTE

Founder-Director: Yogiraj Sri Swami Satchidananda

A Non-Profit, Non-Sectarian Organization

GOAL:	Healthy body, sound mind, dynamic will, ethical perfection, universal brotherhood, selfless service, Self-Realization.
WAY:	Asanas, pranayama, chanting of holy names, self-discipline, meditation, manthra japa, study and reflection.
COURSES:	Hatha Yoga, Chanting, Meditation, Lectures and Discussions.

Dear Readers,

The first issue of Integral Yoga Magazine appeared late in 1969. Since that time, with the blessings and guidance of our beloved Swamiji the Institute has continued to grow and expand, constantly exploring new paths of service. In the same way, we would like to explore some new ways in which we could continue to be of service with the magazine. One idea we had would be to devote a section of each issue to an exchange of experiences and thoughts between the readers and ourselves at the Integral Yoga Institutes. Where it is appropriate, Swamiji would personally respond to a question.

Your ideas, reactions, suggestions and contributions are strongly encouraged and gratefully received by all of us.

Meanwhile, the happiest task of all is to wish peace and joy to every one of you in this beautiful season and in the year to come.

In His Service.

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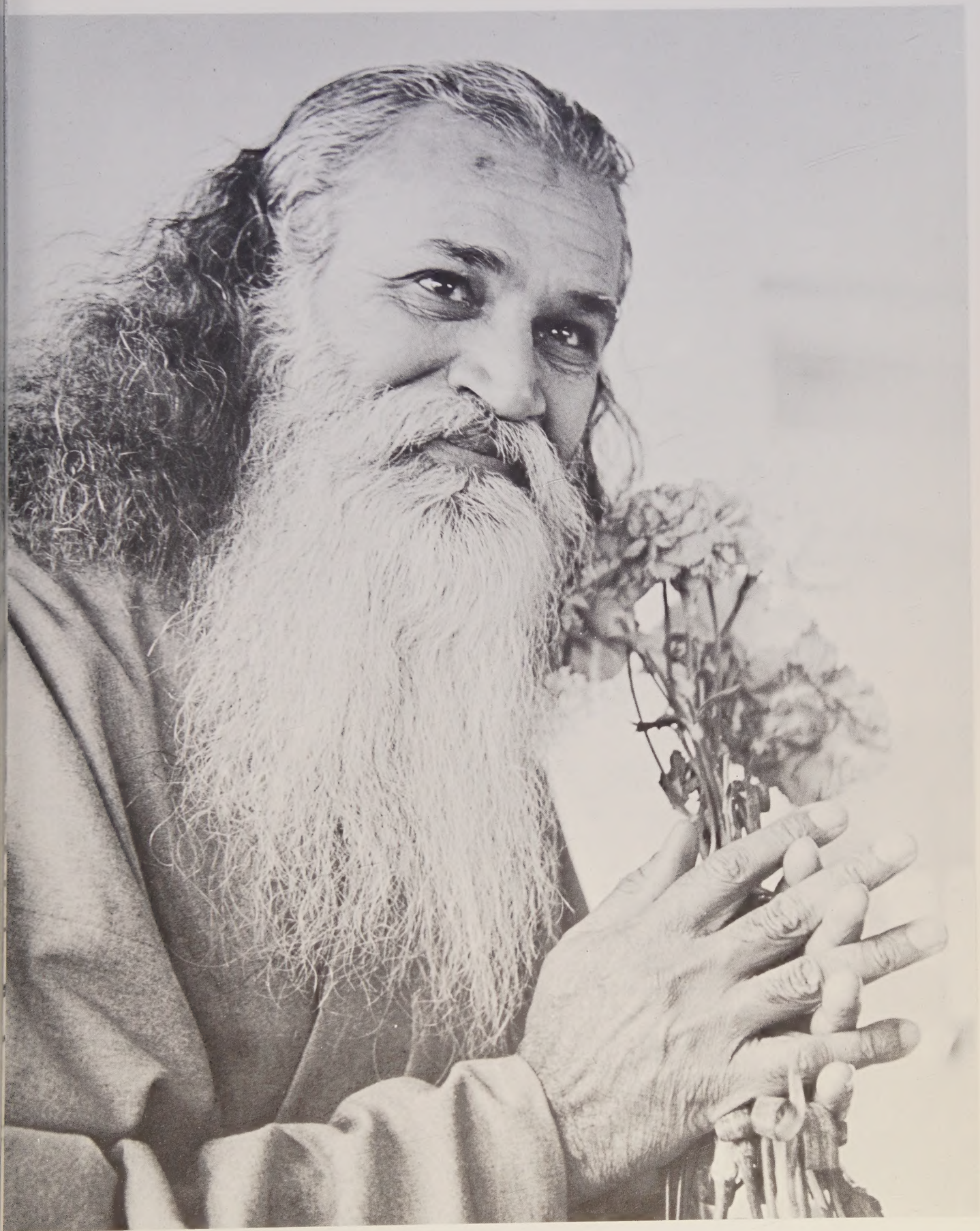
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Photography:	James Stamp, Hari Haran Posner, Hari Zupan, Shanthi Norris, Jagannath Twomey

Dear Ones, Love and regards.

The essence of all religions is to do good and to be good. The entire nature gives and gives. Sun and his light is common to everybody. God and His gifts are common to everybody. It is completely impartial. We too, should try to live like that.

Let us say "who ever it be, I don't mind. My only business is to serve and not to expect any thing in return." This is the Law of life - Sacrifice. The moment our life becomes sacrificial, a life of offering, we are nearer to God, and we can say we are becoming God. This is Godliness. This is the Divine life.

May this Holy season inspire you all to dedicate your lives for each others sake. Let the sacred HanuKah lights be lit within you. Let the Christ child be born in you. Let the New Year dawn in you for this purpose. Let us all live in harmony together as the infinitely varied flowers in a garden. Let us be a beautiful sacrificial bouquet to offer at the feet of the Lord. Lovers in Lond.





• **R**eligion is the relationship between the three fundamental principles -- God, the world and the individual. Religion gives solace to the weary pilgrim in this earth-plane and explains the mystery of life to him. It shows the path to the immortal abode. Religion is not a denial of life, but a fullness of it.

• **R**eligion is neither dogma nor creed. Religion is not theology. It is not merely a belief or emotion. It is not merely a little prayer which one does when one suffers from severe intestinal colic. It is pre-eminently a life of goodness and service. Religion is a life of meditation, a life in God. He who is loving, pious and truthful, he who is endowed with faith and devotion, is truly religious.

• **R**eligion is living in God, not mere discussion about God. Mere intellectual assent cannot make you really religious. Real religion is beyond argument and can only be lived, both inwardly and outwardly. It is realization and becoming.

• **L**et not personal bias, force of convention or the opinion of fanatics and sectarians blind your vision into a narrow view of religion. You must be able to differentiate the essentials from the non-essentials through the power of reason and enquiry. The essentials of all religions are one and the same. They differ only in non-essentials. The ultimate source of religion is God.

• **R**eligious life is the greatest of all blessings. Real religion is one, the religion of love and truth. It is the religion of the heart, of service, sacrifice and renunciation. It is the religion of goodness, kindness and tolerance. Truth is neither Hindu nor Mohammedan, Buddhist nor Christian. Truth is one homogeneous eternal substance. The follower of the religion of truth walks on the path of light, peace, wisdom and bliss.

• **M**an forgets all about his religion on account of ignorance or lust for power and greed. He has become irreligious and lost all sense of morality.

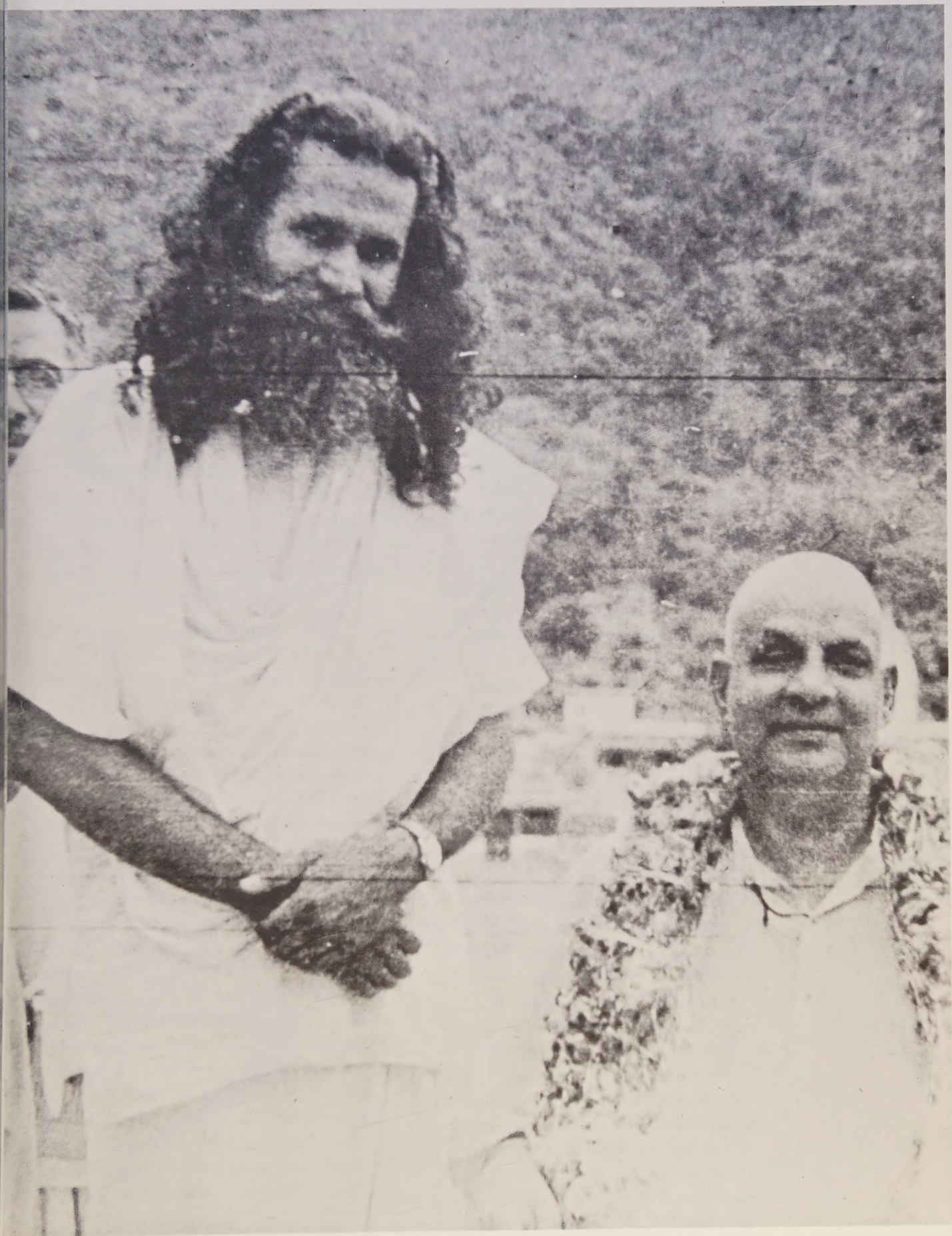
• **M**any preach Buddhism, but no one gives up desires and violence. Many preach Christianity, but no one practices love and forgiveness. Many preach Islam, but no one recognizes the brotherhood of man. Many preach Hinduism, but no one realizes the divinity in all.

• **W**hat is needed is proper education of the followers of all religions. Place the practical tenets of your own religion before the followers of your religion, and devise ways and means of enabling them to express these tenets in their daily life. Let religion create saints and Yogis, rather than just temples, mosques and churches.

May Lord bless you all!

Swami Sivananda





The Basics

• adapted from a lecture
by Swami Satchidananda •

To understand the nature of the individual's real Self is the highest point and ultimate stage of almost all the religions. The Hindus call it Vedanta; the Muslims call it Sufism; the Buddhists call it Zen: we try to understand what Christ meant in such statements as "I and the Father are One" or "The Kingdom of God is Within You." How could He say that and what does it mean? Could we say the same thing at some point in our own lives?

If I asked you the question, "Who are you?", I would get many different answers: I am a professor, I am a salesperson, I am a man, I am a woman, I am fat, I am slim, I am sick, I am wealthy, I am poor, I am an American, I am an Italian and so on. The first half of all these answers will be the same: "I am, I am, I am". It is in the second half that the distinctions begin. In all the answers there are differentiating factors and there is a unifying factor. In that "I am" we all seem to agree. The disagreements begin afterwards.

We can analyze the differences. What makes the same "I" rich when he says "I am rich" and poor when he says "I am poor". It is when he identifies and defines himself as an empty pocket that he says "I am poor". The person who an-

swers "I am fat" is identifying himself with a 250 lb. body. Those who say "I am a professor", "I am a student", define themselves as the knowledge which they have accumulated in the brain. Yet before a person went to school he was neither a professor nor a student.

Without any sort of identification, without connecting yourself with something or someone else, who are you? You have to say, "I am". And that is all. I ask you to really think deeply, to answer without defining yourself as anything -- and see whether you can give any answer other than "I am".

The things which we rely on to provide ourselves with an identity are never permanent. If they were, there would be nothing wrong with such identifications. But because they are constantly changing, always in flux, they make us feel always in flux. We can take the body as an example. A little girl may be very happy. When she grows up to become an admired and beautiful young woman, she may be extremely happy. But as the body accumulates wrinkles here and there, she becomes distraught. Her happiness diminishes gradually as the aging process continues. Why? Who is it in fact that is young or old? It is the body. You are ageless. You were never born and you are never going to die. Only the body has ages.

To retain the happiness and to know yourself it is necessary

joy

alone is
a true
service
to god

Martin Buber

to become detached from all false identifications. That is liberation or Self-realization. In Buddhism it is called Nirvana, meaning "nakedness". The soul is completely naked, completely free. The soul knows itself to be unlimited and immortal.

It is that immortality which we should realize. All else is mortal, constantly changing. What is mortality, or in other words, birth and death? It is the changing of things, possessions, positions, occupations, moods, emotions, thoughts. How to detach ourselves from all these false identifications? We must always ask the question, "Who am I?" When you say, "I am sick", ask yourself, "Who is sick? Am I sick or is it the body?" Similarly with the mind: when it is in a condition of anxiety, you'll find that you are able to question it, witness it, and perceive that you are the knower of that condition in the mind. A great sage, Ramana Maharshi, always taught this to all who came to him: "Ask 'Who am I?' Even in your unhappy moods, stop the worry and question, 'Who is unhappy? Am I unhappy? Who is that unhappy person in me? And who is it that knows that I am unhappy?'" In this way you can realize that you were never the body, never the mind; you are the Immortal Self. When the Bible states, "God made man in His own image", the image of God refers to your true Self, your real nature.

Let us not say that God made only man in His image. God made everything in His image. The whole world is His image. In

other words, God Himself became the world. If you do not accept this, countering with "God only created the world; but the world is not of God", then I must ask you, "From what did God create?" There must have been some substance for Him to create with. And if you cite a heap of dust or some such thing, then who created the dust? We have only the answer that God created the universe out of Himself. That is why we say that God is omnipresent, and what we call a small worm is nothing but God.

If everything is God, then why is it that we fail to experience God? Because of our impure minds. As we clear the mind and free it from attachments, desires, likes, dislikes and definitions, the mind will stop distorting the original light. We will begin to reflect everything as God. It is for this reason that the Scriptures say, "Blessed are the pure in heart, for they shall see God." Blessed indeed are those who have a pure and unlimited mind, for they will perceive the whole universe as the Lord Himself.

OM Shanthi



the root and the star

You ploughman

has not the plough
bent your eye
and planted your foot
and made you as the root?

yet
has not your love
made you as the
star?



the sun and the moon

Then
do I say

"You must be as I" ?

For
does the sun cry to the moon

"Sleep
in the dark hour
of the universe" ?





Oh, Lord of the Universe
I will sing Thee a song.
Where canst Thou be found ,
And where canst Thou not be found ?
Where I pass -- there art Thou.
Where I remain -- there, too, Thou art.
Thou, Thou, and only Thou.

Doth it go well -- 'tis thanks to Thee.
Doth it go ill -- ah, 'tis also thanks to Thee.

Thou art, Thou hast been, and Thou wilt be.
Thou didst reign, Thou reignest, and Thou wilt reign.

Thine is Heaven, Thine is Earth.
Thou fillest the high regions,
And Thou fillest the low regions.
Wheresoever I turn, Thou, oh Thou, art there.

Hasidic Song.

COMING TOGETHER!

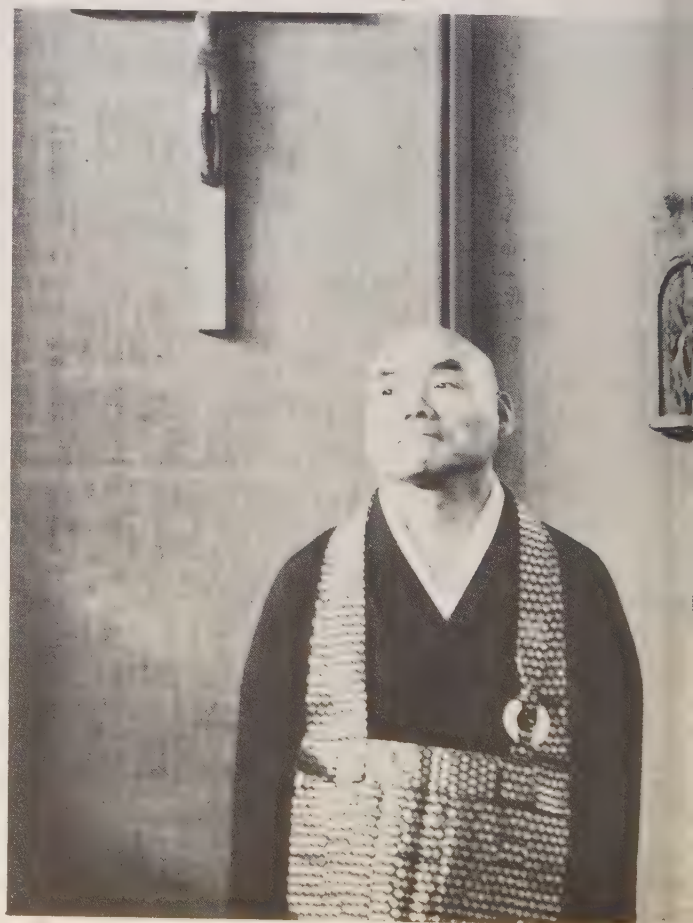
Teachers from various spiritual disciplines were brought together at the two Ecumenical Symposiums sponsored by the Center For Spiritual Studies in the past few months. The Center is itself an ecumenical organization co-directed by Swami Satchidananda, Brother David Steindl-Rast and Taison Roshi. The "Word Out Of Silence" symposium was held at Mt. Saviour Monastery in Elmira, N. Y., during the last week of August. On October 29, Fordham University, Bronx, N. Y., hosted "Tear Down Your Own Wall".

Many words were shared at the "Word Out Of Silence". Even a partial listing of the major speakers makes this understandable: Alan Watts, Swami Satchidananda, Professor Raimundo Panikkar, Swami Venkatesananda, Sazaki Rosha, Brother David, Baba Ram Das, Sister Jose, Steve Durkee, Pir Vilayat Inayat Knan, and Sarah Small. About one hundred and fifty participants for the five-day symposium were accepted, based on their ability to reach others and share what they received.

A typical day began at 4:00 A.M. with a choice of Sadhanas or practices, such as Sufi dancing, Hatha Yoga, Jesus Prayer meditation, chanting of the Morning Office, Tai-Chi and Zen sitting. The rest of the day offered sunrise meditation, various morning worship services, talks and question-and-answer periods, small group discussions, picnics and "freakouts", the last being quite spontaneous.

Each of the spiritual masters,

as they were called, brought something different to the gathering. One young man asked the purpose of religion, and Swami Satchidananda replied that religion is like a restaurant where you go for nourishment. Another young man then asked what to do if the restaurant is too expensive and Swamiji responded, "Then find one on the Lower East Side." Baba Ram Das spoke about his own "trip" and his relationship with his Guru. Swami Venkatesananda spoke on Ahimsa (non-injury), pointing out that most people look for violence outside themselves, whereas everything really begins within. Prof. Raimundo Panikkar gave a talk which put many people on a Jnana (intellectual) high; he spoke about "The Silence of the Word: Non-Dualistic Polarities". There were many fine talks and



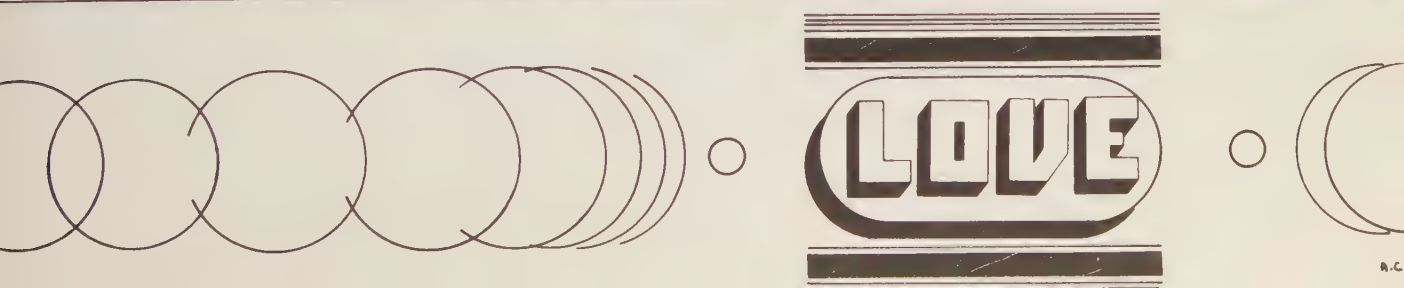
discussion periods, and they are being collected and edited in a book which is to be published in the near future.

"Tear Down Your Own Wall" began at 8:00 A.M. and culminated in an informal question-and-answer period fifteen hours later. In between, Swamiji taught a Hatha Yoga class; Taison Roshi conducted Zazen (Zen sitting); Brother David and Ray Repp collaborated to present a taste of the Christian tradition, and Rabbi Arthur Green introduced us to his unorthodox Orthodoxy. In the evening, Eucharist was held immediately following a Puja (Hindu worship service) performed by

Swamiji. Talks and discussions were largely concerned with expounding the different spiritual traditions and especially the role of the seasons in these traditions.

At one point Swamiji remarked that he thought Brother David was speaking about Hinduism when actually he was explaining the Christian approach.

Brother David referred to the rainbow as the symbol which seems to best sum up the Center for Spiritual Studies. He explained that the rainbow is made up of many colors but they all derive from the one light. And no matter where you stand, you are always at the center.



What IS YOUR ATTITUDE TOWARDS truth?

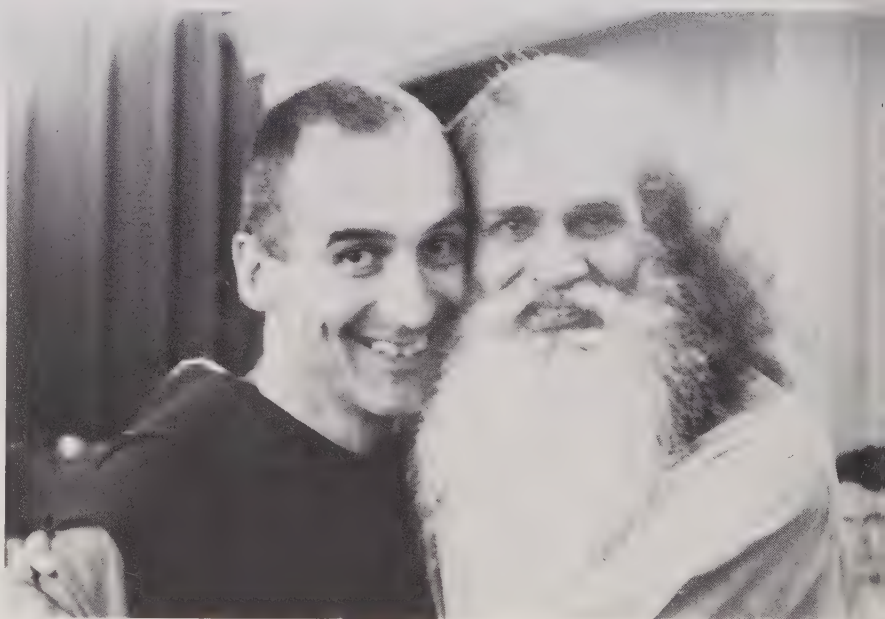
Dear Friends,

Not infrequently I get letters from young people who, through Yoga, have somehow discovered or re-discovered Jesus. Now they are full of questions on the relationship between Yoga and the Christian message. These questions range from the most general to the most specific, and many of them are really well put and worth considering. Some are of such general interest that I thought of tackling them here. Swamiji felt this was a good idea and encouraged me; so let me make a start today.

Here is one of the basic problems stated by various people in their own words:

“What I am trying to come to terms with is my life in the Integral Yoga Institute and my re-discovered surge towards Jesus. I am trying to integrate the two approaches so that each is enriched by the other -- yet I keep coming up against the thought that I may have to make a choice. ”

“For the past year and a half I have been involved with Yoga. A year ago I was given a mantra by my Guru, Swami Satchidananda. I have experienced feelings of peace in my



newly-found integral world of the Spirit. However I have had strong doubts recently concerning the path that I am taking. Two months ago I began dating a steadfast Christian boy. We both shared the same light but found ourselves having heated disagreements regarding philosophy. He does not recognize other paths and sees Jesus as the only way. ”

“It is my understanding that being a Christian demands the hearty and absolute acknowledgement that there is no other way but Jesus -- this I cannot accept, Brother David not yet. Jesus is my personal approach to God, but how unloving it would be for me to impose my path on my brothers and sisters who feel the need to seek God in another way. ”

The problem is well-stated by these voices. To answer is not easy, for to do justice to the

many aspects of the basic problem would require a book. Here our task can only be to find the central question on which all others hinge.

And now I invite you to pay special attention, for what I am going to say may come as a surprise to you: the key question is not one concerning objective facts "out there", but a deeply personal question addressed to the heart of each one of us. The question is: What is your attitude towards truth? When you think of truth is your foremost desire to "grasp" it, as one says? Are you convinced that the truth is something one can "have", "possess", hold firmly in one's hand, as it were? If the answer is more or less "yes" -- that's where your problems come from.

Try to look at it with fresh eyes. Remember your own deepest experiences. In your moments of truth, is it ever correct to say that you have the truth? Does that truly reflect your experience? Wouldn't you rather say in those moments that the truth has you? You stand under it when you truly understand. But it is not a "standing", strictly speaking. It is a dynamic movement. St. Paul speaks of "doing the truth in love" (Eph. 4:15). That's a far cry from "grasping". Truth is something we discover by carrying it out. It is not a list of statements, but a direction of life.

What we grasp of truth is necessarily always partial and limited. No matter how huge your hands and how firm your grip, you can only hold so much. The right inner attitude towards truth is not expressed by the grasping hand only, but by the open hand, capable of receiving what e. e. cummings calls "illimitable" reality. The key word in the previous sentence is "only". If we leave this out, the statement becomes exclusive and, thus, un-

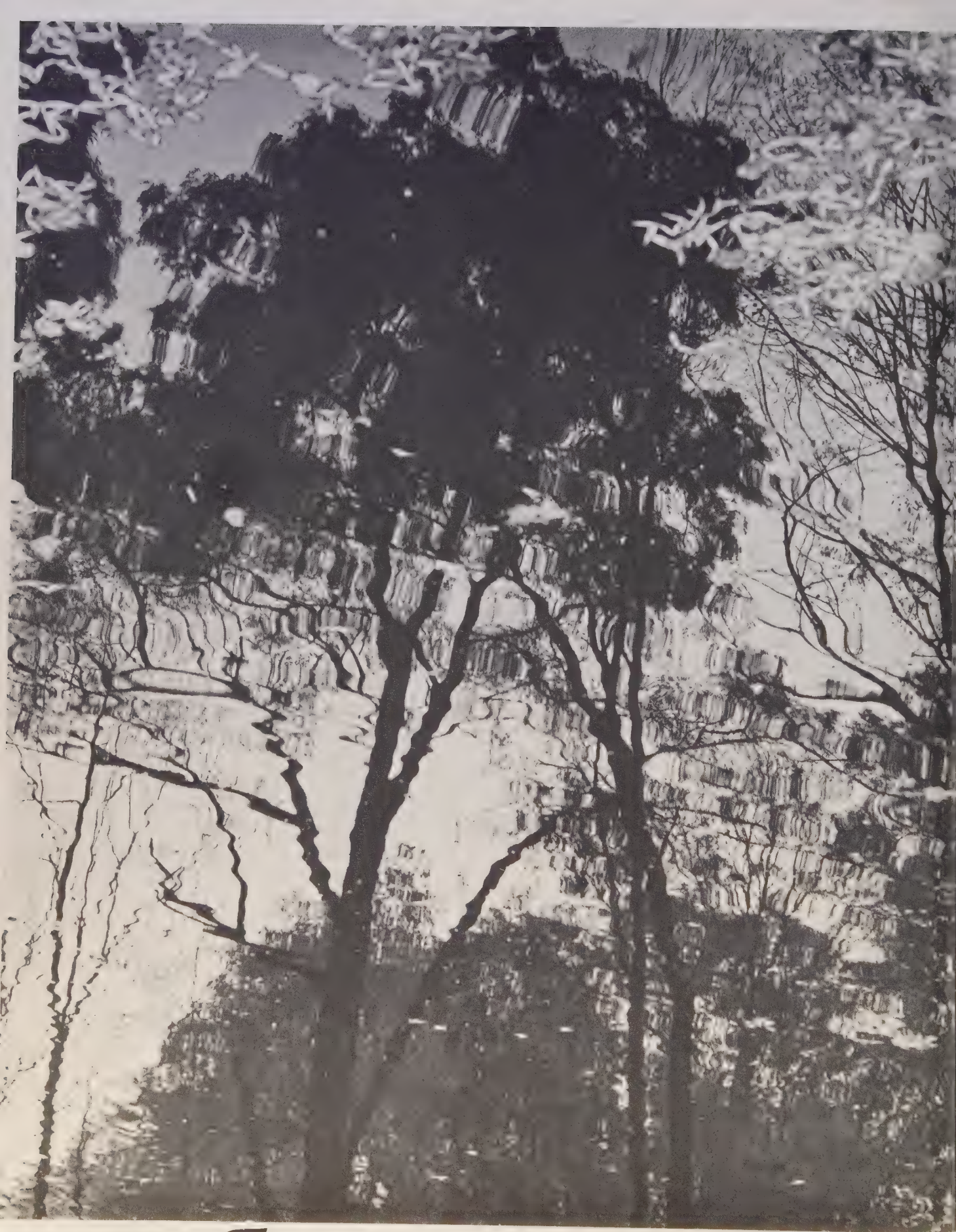
true. Truth is always inclusive.

In our context this means that our intercourse with truth ought to be a give-and-take. Yes, there are many given facts that we have to grasp. But mere grasping of facts will lead us at best to the accumulation of knowledge. What our hearts really long for is wisdom. And wisdom is found when we not only grab and use reality, but when we let it grab us, savor it, let it speak to us and so reveal its deep meaning.

Those of you who have ever tried your hand at pottery will know what I mean. Surely you have to learn how to hold and handle your clay. But at the same time you must allow it to do its own thing. A pot which shows that the potter has overpowered the clay is a dead pot; if the clay has overpowered the potter it's a sad lump. When the pot resulted from a genuine give-and-take it's a masterpiece, resplendent with truth.

The moment we replace the notion of "possessing the truth" with the notion of "doing the truth in love", we will be more likely to avoid heated arguments that lead only to hurt. We will avoid them not because we care less for the truth, but because we care so much more for it. We care for each other, not for scoring points in a right-and-wrong game. It is by caring for one another that we care for the truth.

There is life in truth. Therefore there is growth. Once we have gained an insight we must take it seriously. So seriously, in fact, that we'll not stunt its growth. It is alive; it wants to grow. We speak of "conceiving" an idea, an insight. This calls for a motherly attitude towards truth. We have to re-learn this attitude if we happen to live in a "man's world". Hold fast with conviction to the insights you have gained, but like a mother holding her child. Allow your insights to grow.



The trees do not intend to cast their reflection.
The water has no mind to receive their image.

fortune cookie

Insights which seem contradictory now may simply represent different stages of development of the one truth. Give them time. Who would guess that a butterfly is merely a caterpillar that was given time? Let us give one another time as the greatest gift love can give, that love which does the truth.

Truth (like true love) is not exclusive but inclusive. To find the truth in the Bible does not mean finding it exclusively there and nowhere else. Yet if we have found the truth, in the Bible or somewhere else, we are put on the spot; we are called to respond to the particular way in which the truth confronts us. Truth is all-inclusive, but (again like true love) it is not promiscuous in its expressions. When we begin to realize that the truth reveals itself in many forms, we are tempted not to commit ourselves to it in any form. This is a danger. Yet the more sincerely we respond to our particular insights, say, to the Bible, the more naturally will they expand and open on to universal truth. There is always room for growth -- not for new truth, but for the one truth to more fully take hold of us, revealing ever new and unexpected vistas.

Truth is like light: you can't "have" it to store away. But you can walk by it, thereby truly having it. When Jesus says, "I am the Light" -- "I am the Way", He interprets what He means when He says: "I am the Truth". There is no room here for grasping, but all the room in the world for responding. One of you writes: "I feel the pull towards the incredible enigma of Jesus, and yet I am in utter confusion as to the kind of response His presence in my life demands of me at this time." Painful as this situation is, its pain is genuine growing pain. St. Paul experienced it, I am sure, when he wrote to the Phillipians: "All I want is to know Christ and to experience the power of His risen life. . . . I do not claim that I have already suc-

ceeded in this, or have already become perfect. I keep on trying to take hold of it, for Christ has already taken hold of me."

(Phil. 3:10 - 13)

Yes. Any encounter with truth forces us to make a choice. But what kind of choice is it? A choice between different expressions of the truth? I would rather see it as a choice for or against opening myself to the particular form in which truth speaks to me here and now in this concrete situation. A choice between wanting to possess the truth, and consenting to do the truth in love. What we possess gives us the illusion of security. Wanting to possess the truth springs from fear. Fear and faith are incompatible. It takes the courage of trust (or call it faith) to do the truth in love.

Obviously this leaves many questions open. In fact, these basic considerations seem necessary before we can even ask more particular questions in the right way. If this proves helpful, I will gladly tackle some of the more specific problems springing from the confrontation between Hindu and Christian traditions in subsequent issues of this magazine.

OM Shanthi

Your brother David

*I touch you but I feel me
OM Shanthi OM*

*I hear you but I answer me
OM Shanthi OM*

*I look at you but I see me
OM Shanthi OM*

*I say "you" but I mean "me"
OM Shanthi OM*

*I lose you but I find me
OM Shanthi OM*

*I find me and you are there
OM Shanthi OM*

owen wilson



the need for faith

Swami Chidanandaji

The differences in views and opinions in matters like politics and economics are understandable. But such differences of opinion and approach exist in the spiritual field also, even though the seekers have one common end as their aim, the realization of the Supreme Being. One reason is that different facets of the Ultimate Truth are presented to different seekers. Suppose a pillar is made of gold and silver--gold on one side and silver on the other. Viewed from one side the pillar appears to be nothing but silver, and viewed from the other, it appears to be only gold. The second explanation given is that different people have got different capacities of grasping or understanding. Each one is able to grasp according to his capacity. So there are differences in the method of approach, like absolute monism, qualified monism, etc., to suit different men of different capacities. Therefore, there are no inconsistencies in the scriptures and they deserve our faith in them. Even with a grain or a mustard of faith you can do what is seemingly impossible.

Where is the need for faith? Cannot man use his intellect and know things? No, because of the limitations of the mental process. Great people both in the East and the West, after having experienced the Highest, have stressed the need for faith, and they could

not have made a mis-statement, for they had no purpose to do so.

In all our experiences of external objects, there is the person who experiences, the process of experience, and the object experienced. Without these three factors one cannot live. Every moment of one's life they are present. These tri-ple factors have to be annihilated for attaining the Supreme Experience. And then Consciousness alone remains. The Supreme Experience alone is present.

The nature of the Supreme is existence. This can be illustrated by an example. You go to a jungle and see a tree there. The tree is. Suppose a wood-cutter cuts the tree; it is then called 'log'. Though the tree has changed its form and name, its existence has not disappeared. It exists in the name and form of the log. If the log is then made into planks of wood, then the log is not there, but the planks of wood are, or each plank of wood is, there. The existence aspect continues. Suppose these planks are converted into tables or chairs; then the planks are not there, but still the tables and chairs are there. If after some years the tables and chairs become useless and are reduced to pieces of wood, then the tables and chairs are not there. If these pieces of wood are burnt, then the ashes remain. The wood now exists as the ashes. And if the ashes are also annihilated, according to the scientists, they still remain

Prayer and love are learned in the hour when

prayer becomes impossible and the heart has

turned to stone.

Thomas Merton



as atoms. Thus existence continues. The ultimate Truth is Existence, Eternity.

But we are not able to experience the Truth with our senses and the mind, for they are limited in their scope. One sees an object at night as long as there is light. But if the light is put off, in spite of his having his eyes opened he cannot see anything. The eyes are dependent upon something external in order to see, namely, the presence of light. However, if there is too much light, the eyes will be dazzled or even perpetually blinded. Again if a curtain hides an object, the eyes cannot perceive it. If a crystal-clear glass tumbler is filled with pure water, from a distance it cannot be said whether it contains water or not. If you are affected with a cold, you cannot smell an object. You cannot hear a very low sound, and a powerful sound may deafen your ears. When you are absorbed in some thought, you cannot hear the external noises. However delicious it may be, a third or fourth cup of milk ceases to be delicious. If the milk was really delicious it must have been delicious always. Then, how is it that a fourth cup of milk is not delicious, and a fifth cup causes vomiting? So, our senses are limited in their scope. We cannot have uniformity of experience through the senses. You cannot always remember the past nor can you foretell the future. However intellectual one may be, one dose of opium is sufficient to cause loss of consciousness. Such are the limitations of intellect and senses. Further, jealousy, anger, prejudice, depression--all these cloud man's vi-

sion. If a man is cheerful, everything is beautiful to him. Otherwise, everything is ugly to him. If a man is filled with hatred, everyone becomes an enemy to him. If his mind is filled with love, everybody becomes his friend. Thus knowledge derived through the mind can never be dependable.

Then, are the senses and intellect not useful at all? They are useful, of course, but to a certain extent. Up to a certain stage intellect is useful, but when that stage is reached, the intellect is no longer useful. Even in Vedanta, which is mainly a process of constant enquiry and analysis, the intellect has to be avoided when one reaches the point of meditation, of drawing the mind inward. Master-minds knew that mind was not the essential part of man, and so they gave a kick to the mind and intellect and boldly took a leap into the Unknown. They had direct experience of the Truth and enjoyed the Supreme Bliss which they wanted to share with others. So they said, "Come ye, O seekers, we will show you the way to eternal beatitude, where there is perennial bliss and lasting peace."

Faith is Spirit responding to the Spirit. The ultimate essence in man responds to the Infinite. Faith does not spring from the mind and senses. Faith is a power. It is a great primal power which elevates man and lifts him to the transcendental experience.

If a spiritual aspirant has no faith in the teacher, if he doubts that what his teacher says is correct, how can he learn anything at all? Even in our daily life, faith is indispensable. Somebody cooks food and we take that food. We go to a

doctor for medicine and take the medicine that he gives, without thinking that what he gives might be poison. In the spiritual realms also, the same is the case. There have been sages who have plumbed the depths of truth and given out their experiences. We repose faith in the words of persons who say that they have visited the moon. Similarly it is reasonable to repose faith in the words of those who have seen the Truth because they say: "We have experienced the Truth, so you can also experience the Truth, provided you do what we have done in order to experience the Truth. Experiment for yourself and then see whether you attain the same result or not." The sages give us assurance that we can also experience the Highest Truth by following the proper self-analysis.

Saint Tulasidas says that faith is like the hand-maid of a queen. If anyone wants to see the queen, he cannot be led by the servants of the palace to the innermost chamber in which the queen is. Only till the gateway to the innermost chamber others can lead a visitor. Thereafter, one of the hand-maids of the queen alone can take the visitor to the queen. All our reasoning, theoretical knowledge, etc., will take us only up to a certain stage. Beyond that they cannot help us, but only faith can help us in attaining the Supreme Experience. Faith is necessary for all aspirants, be they Raja Yogins, Bhakti Yogins or Jnana Yogins. May God bless you all with supreme faith.



the MASTER'S VOICE




Aren't you also attached to a person when you truly love that person?

One should be loving but not attached. Attachment is far different from love. Attachment is always personal and selfish: "So-and-so makes me happy when we are together; if I can keep so-and-so with me I can continue to be happy; therefore I will love so-and-so."

The difference between attachment and love is really clear: love means that if I truly love you, I must always think of your benefit first, not my own cravings. In attachment my first thought is, "What's in you for me?"

We can approach this matter from a different angle also. If you are attached to the essence of a person, you can retain that attachment for you are honoring the Reality of that person. But if you are attached to the superficial, such as his body, his mind, his possessions or position, his personality -- or the fact that he is attached to you -- you will lose the affection which you have now because these things are not permanent.



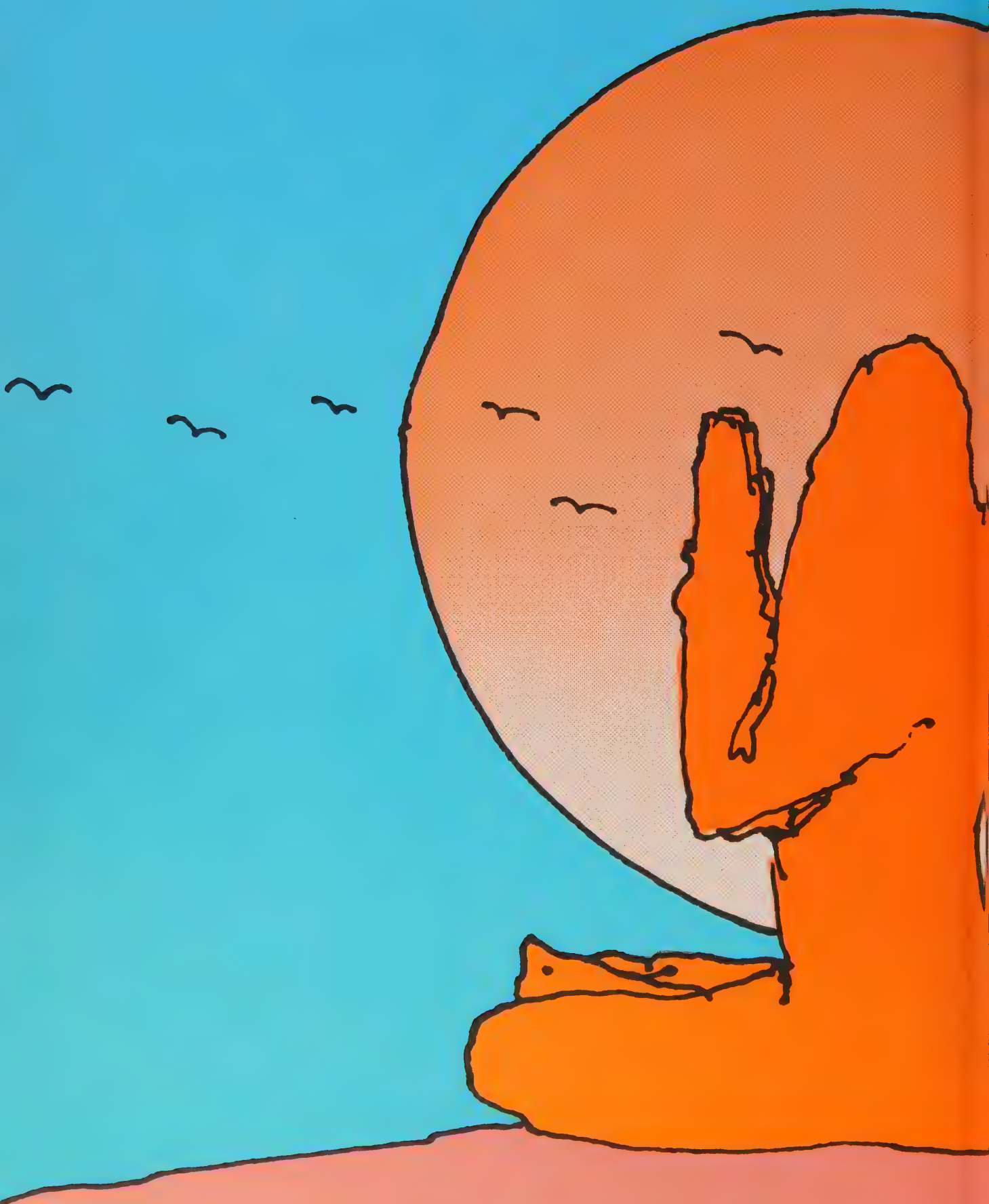
I am puzzled about detachment. It seems so cold.

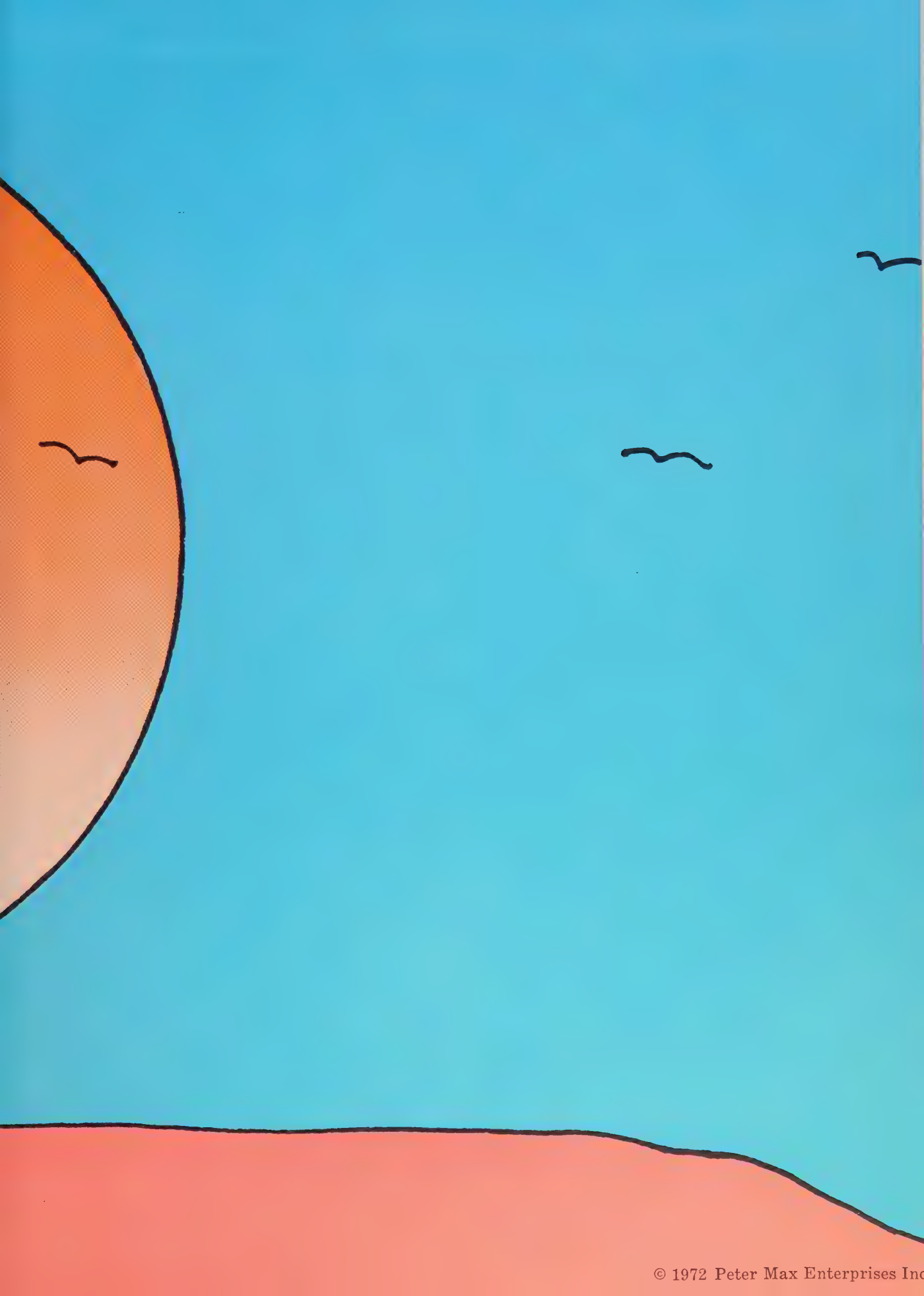
Detachment is not disinterest in the welfare of humanity, or indifference to other men's real needs. What we should detach ourselves from is our own selfishness and personal craving. In this way we will be more receptive to all of life. That is what the great men teach us. Mahatma Gandhi, for instance, was detached from his personal desires and prejudices, giving him more time for his fellow men. The more you are free of personal attachments, the more you are open to the essence of other people. But at the same time you should not demand that they receive you. You do your duty to help them. If they are open they will make use of the service. If not, you should not become disappointed. The person must be capable of receiving what you have to offer. If he is not open, then even if God comes to help him it will be to no avail.



In non-attachment would I become ambitionless?

Non-attachment will bring you a clear and peaceful mind. With such a mind you will understand your duty in the world. You will be far more useful than a restless person who is a captive of his likes and dislikes. A man who is at one with himself can find success in everything he does. That is why in the midst of all our daily activity, we need a detached attitude in order to discover the source of our true peace.





Boat across the ocean of life,
Sun of joy, destroyer of obstacles,
Place of shelter in times of fear...
O Gurudev, we are your children,
Bestow on us your Grace.

Bringer of light in the cave of our hearts,
Basis, preserver, redeemer,
Absolute, Supreme, source of wisdom...
O Gurudev, we are your children,
Bestow on us your Grace.

protector, source and master of mind,
Saviour of men, knower of Truth,
Lover of seekers, Divine One...
O Gurudev, we are your children,
Bestow on us your Grace.

Destroyer of the cause of identification,
Comforter of those who suffer,
Giver of love in times of restlessness and disillusion...
O Gurudev, we are your children,
Bestow on us your Grace.

Killer of evil, master of prosperity,
Bestower of happiness, peace and fearlessness,
Whose name soothes all suffering...
O Gurudev, we are your children,
Bestow on us your Grace.

Glorious Satguru, highway to God,
Destroyer of desires, disease and evil propensities,
Sought by our minds in solitude, root of glory...
O Gurudev, we are your children,
Bestow on us your Grace.

from Your Aalst Children

the saint-and-the seeker

THE SEEKER...

Our goal is to find God. Our goal is to talk with Him and play with Him. The scriptures say that God alone has become everything. He Himself has become the sun and moon, mountains and rivers, birds and beasts, lover and beloved. If He is in everything, then why don't we see Him everywhere? Why don't we feel that we are part of Him?

Sri Ramakrishna used to say that under the spell of God's maya, man forgets his true nature. He forgets that he is heir to the infinite glories of his Father. This divine maya is made up of three gunas (attributes) -- satva, rajas, and tamas.

There is a story which Sri Ramakrishna used to tell about the three gunas. He called them the three robbers-robbers because they rob man of all his treasures and make him forget his true nature. Once a rich man was passing through a forest, when three robbers surrounded him and robbed him of all his wealth. After they had snatched all his possessions, one of the robbers said, "What is the good of keeping this man alive? Kill him!" He was about to kill his victim, when the second robber interrupted and said, "There's no use in killing him. Let's bind him fast and leave him here. Then he won't be able to tell the police." Accordingly, the robbers tied him with a rope, left him, and went away. After a while, the third robber returned to the rich man and

said, "Ah! You're badly hurt, aren't you? Come, I am going to release you." The third robber set the man free and led him out of the forest. When they came near the highway, the robber said, "Follow this road and you will reach home easily." "But you must come home with me," said the man. "You have done so much for me. My family will be so happy to see you." "No," said the robber, "It isn't possible for me to go there. The police will arrest me." So saying, he left the rich man, after pointing out the way.

The first robber who wanted to kill the man is tamas. The second robber is rajas, which binds a man to the world and makes him forget God. Satva alone shows the way to God.

If satva points the way to God, let us follow satva. What is satva? Our willing, feeling, thinking and acting can be satvik, rajasik, or tamasik. Only when we conduct our life in a satvik way, can we reach our goal.

In Bhagavad Gita, Lord Krishna instructs Arjuna on the Satvik conduct of life:

Satvik foods are foods which bring vitality, strength, purity, health, cheerfulness, and appetite.

Satvik knowledge is knowledge by which the One is seen in the many.

Satvik action is action done without attachment, without desire for its results.

A satvik intellect is one which understands the path of work and renunciation, which discriminates between right and wrong, bondage and liberation.

Satvik fortitude is that which regulates the mind, the prana,

and the senses with unswerving dedication.

That happiness which is like poison at first, but like nectar at the end, is satvik.

Austerity of the body, speech, and mind, practiced steadfastly and with great devotion and desirelessness, is satvik.

Worship, purity, straightforwardness, continence, and non-injury are called austerity of the body.

Speech which is true and beneficial, and regular study of the scriptures -- this is austerity of speech.

A serene mind, kindness, silence, self-control, and honesty -- this is mental austerity.

Sri Ramakrishna used to say that Radha, the eternal companion of Krishna, is satva. Lord Krishna only played with Radha. He never married her. Who is Radha? Radha is like an electron going around Krishna, the proton, but never becoming one with Him. Radha plays on and on with Krishna in a perfect manner. Radha is Perfection in Action.

Radha had other milkmaid friends, the gopis, who also loved Krishna, but who were not as perfect as Radha. We are the gopis, striving to become like Radha. May we, through the grace of our Guru, attain the goal.

...THE SAINT

Satva is like soap -- it itself must finally go. Swamiji always gives the example of our applying soap to loosen dirt, and then rinsing off both the dirt and the soap.

The difference between a saint and a seeker is that a seeker is rubbing his mind with the soap of satvik action in order to become clean, and a saint already has a spotless heart and mind. The seeker is still involved with the

gunas -- even though with satva, the highest guna. The saint has gone beyond the gunas.

In Bhagavad Gita, Lord Krishna describes to Arjuna one who has gone beyond the gunas:

"The embodied one who has gone beyond the three gunas, out of which the body is evolved, is freed from birth, death, decay, and pain, and attains to immortality.

"He who hates not the appearance of light (satva), activity (rajas), nor delusion (tamas), O Arjuna, nor longs for them when absent --

"He who, sitting like one unconcerned, is moved not by the gunas, who knows that the gunas operate, centered in the Self, and swerving not;

"Alike in pleasure and pain, abiding in the Self, regarding a clod of earth, stone, and gold alike; the same to the agreeable and disagreeable, firm, the same in censure and praise;

"The same in honor and disgrace, the same to friend and foe, relinquishing all undertakings -- he is said to have gone beyond the gunas."

Such a man only can be a guru. Guru means "the remover of darkness," and only a burning candle can light others.

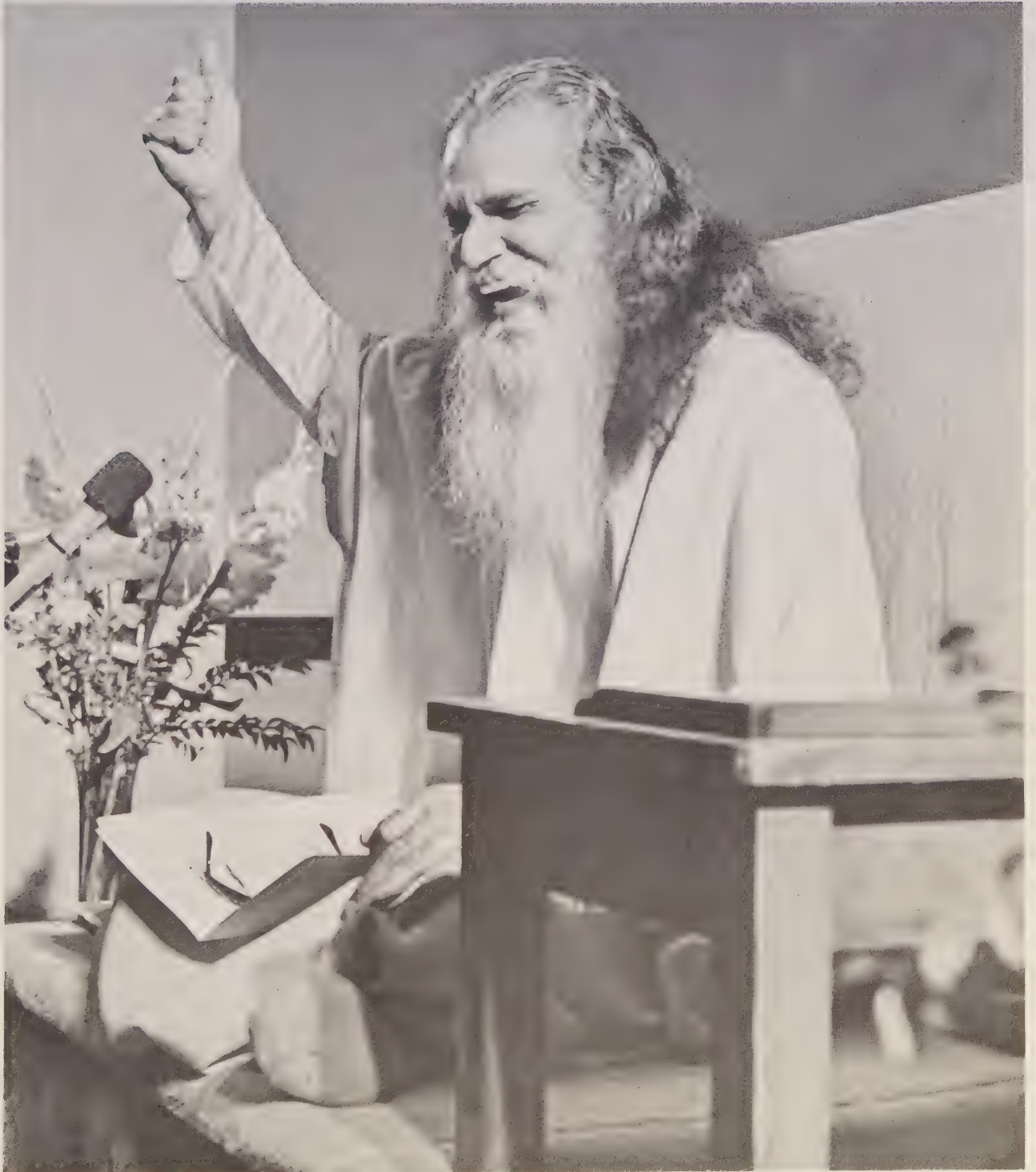
Guru is glorified in India even more than God. An Indian sage was once faced with the dilemma, before whom should he bow first? He saw standing in front of him both his guru and God. He bowed first before the guru, because, as he wrote later on;

Guru and God are standing together, Whose feet should I touch first? Hail to the Guru! Only through his grace did I meet God.

On our guru's Jayanthi, let us consider Swamiji. Who is Swamiji?

Goodness is His form

Japam is His body,
Prayers are His limbs
Tapas is His heart,
Virtue is His mind
Sainthood is His vital energy.
Truly He is Sat, Chit, Ananda.
(Srimad Bhagavatam)
Happy Birthday, Swamiji!
Devendra & Usha Chawla



on the EGO

God is within each of us as that inner consciousness, or Self, through whose presence our own egos move. Unfortunately however, the ego tends to overlook the fact that its capacity to function is from that Source, and instead it comes up with the notion that "I am doing everything by myself."

But it would be a sad mistake if anyone thought we had to destroy the ego. Nothing--good or bad--is possible without it, but it should learn to accept its place. Eastern sages have compared the ego to a puppet with someone backstage pulling the strings: it appears that the puppet is dancing by itself -- that is the ignorance of the ego. This delusion can be overcome when the ego can truly realize its part as an instrument. As egoistic people we should turn towards that real Self and say, "Lord, without Your help I can do nothing. It is because of Your presence that I am able to do anything at all, so let me turn over all the benefits to You."

Suppose I am speaking into a microphone. If it is disconnected from its power source, I won't be heard. In the same way as electricity, the Unseen Force runs through every action, and this "divine electricity" is God. The ego moves in the presence of that Power. When the ego really comes to terms with that -- that is surrendering. To bow before the altar is to say that we know our limitations, to acknowledge that it is by His Will that all is done. Having realized this we can pray: O Lord, I am Thine. All is Thine. Thy Will be done,

As long as the "I" realizes that it is an instrument of the Lord, it can even be proud. That is the healthy ego: "I have been accepted as a servant of God and have been blessed by Him." Undoubtedly there is a kind of pride here but it will never bind us because we take everything as His Will. You accept what He gives, you lose as He takes.

Because we are in the world, moving through different relationships with different people, we find it convenient to talk in terms of "This is mine." Really it is like a game of chess where you pick up a piece of wood and say, "The Queen is moving." You give a name to it and play with it, and allow it to have its own limited movements so that the play can go well. But just behind that action is the awareness that it is all just temporary. It is the same way for "my" and "mine".

At least on certain occasions, in times of need, we are made to remember this truth. In calamities we forget our petty differences, our enmity, and we come together. My Master, Swami Sivanandaji used to say, "O Pain, what a great blessing you are to me. You are my good friend because it is you who makes me remember God." While enjoying ordinary happiness and worldly things we don't call on that Higher Force, that God, but when we suffer something, we immediately blame Him. At least we think of God then!

(adapted from a talk
by Swami Satachidananda)

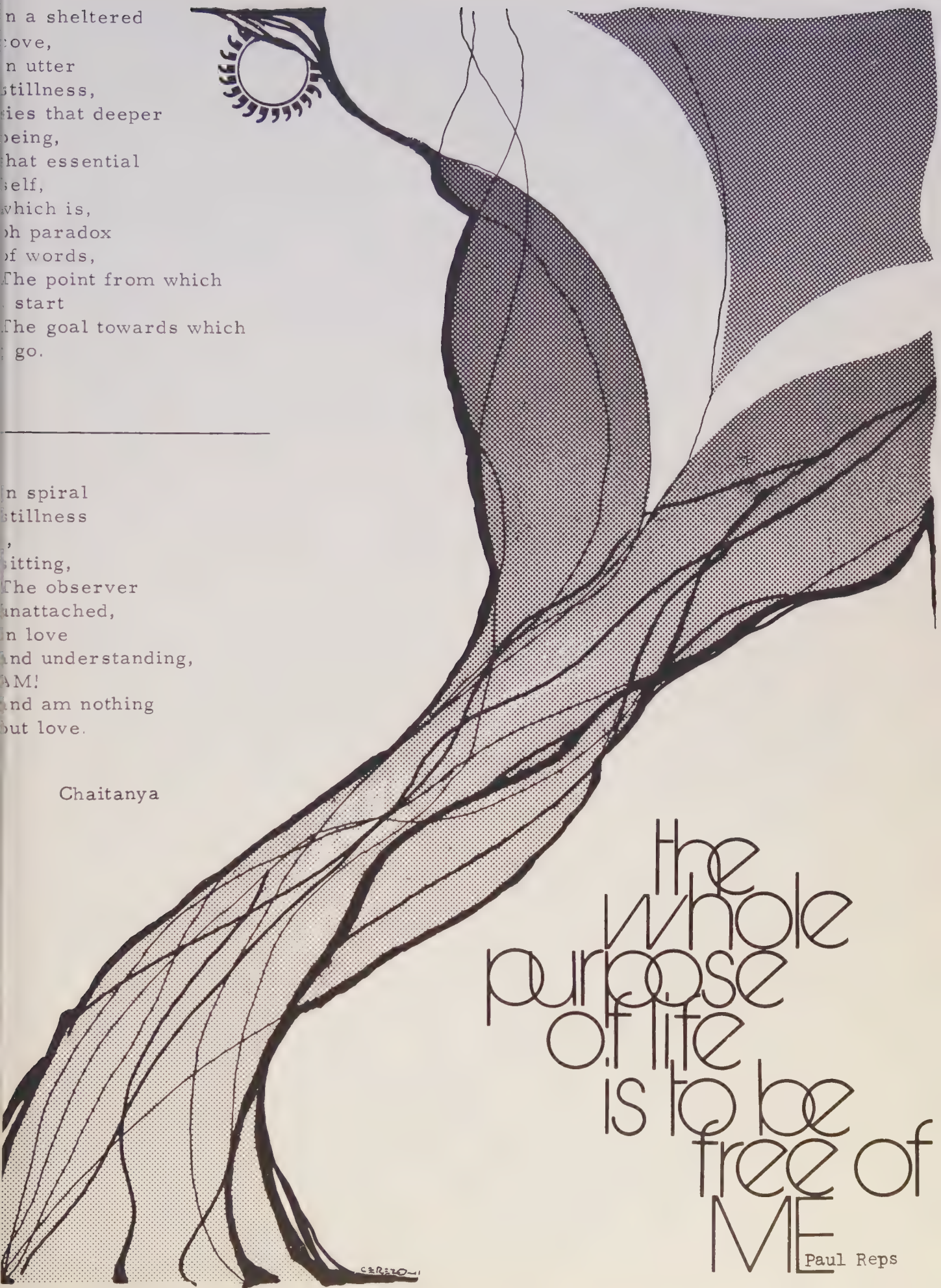
in a sheltered
cove,
in utter
stillness,
lies that deeper
being,
that essential
self,
which is,
oh paradox
of words,
The point from which
start
The goal towards which
go.

in spiral
stillness
,
sitting,
The observer
unattached,
in love
and understanding,
AM!
and am nothing
but love.

Chaitanya

The
whole
purpose
of life
is to be
free of
ME

Paul Reps





THE
WAY
TO DO
IS TO
BE
—Lao Tzu

A DOCTOR'S VIEW

body ————— mind ————— & spirit

For over 2000 years, Western man has been struggling to find ways of maintaining a healthy mind and body. All too frequently these ways have approached the mind and body as separate and mutually exclusive parts. We begin to see now that various methods dating back to ancient times, such as acupuncture and Yoga, are of real value in our struggle for health because they recognize the interdependence of mind and body.

In the past we have tended to approach disease states as individualized and compartmentalized ailments. This is not always correct. All too often one has to run from specialist to specialist in order to try to integrate and unify an organism which is not at harmony or at peace with itself. Frequently, various complaints and physical signs are a manifestation of one underlying process. In today's society where stress, anxiety, tension and competition run very high, we find the vast majority of patients suffering from so-called "psychosomatic ailments. This is not to say that there is no real physical component to disease. What is meant by a psychosomatic ailment is that some sort of psychic trouble or tension which has not been resolved by the mind, is being expressed by a target organ at some weak point in the body. The process can then become self-perpetuating. As a target organ becomes affected and disease becomes established in the physical sense, this leads to a feedback of more anxiety and more tension, with

the process continuing in ever-tightening circles which entrap the individual.

So what is it that we are really searching for? Why are we always running here, there, and everywhere? What is it that one wants when one goes to a doctor? Many people would just like someone to talk to them. Others would like to be told that their states of unhappiness or depression or discontent are really physical afflictions, because they feel that they can better and more easily deal with tangible, physical problems. Time has shown us that emotional longings, emotional unhappiness, are certainly much more difficult to treat than pure physical ailments. We do see patients whose primary complaint has its root in the physical and in whom the emotional component is lacking, but these are the minority. Many diseases regarded as purely physical stem from strong psychological drives.

It would seem that we doctors have failed in one way or another. Certainly, physicians have been much too limited in the care offered their patients. Doctors rarely relate to people as whole beings. We tend to see our patients as broken-down machines that need a little grease here, or the change of a nut or bolt there. It is easier to view them as such, rather than as broken-down spirits. If we all look deep within ourselves, I am sure we will find that the source of our profound unhappiness, our despair, our psychosomatic ailments, lies within ourselves -- our spiritual dissolution and disillusionment.

continued...

Uplift the spirit of a man, stimulate the spirit of a man, and his heart, his mind, his body may know no bounds. All of the scriptures state that attending to the physical plane is but a lower form of help. Surely it is important; but enabling a man to uplift his spirit, encouraging a man to find the center of his being, is the highest form of help one can give to another. Ideally we ought to have doctors in this day & age who would deal with mind - body - spirit interaction; physicians who cared not only about what was bothering the patient in his body at the present time, but what was affecting his mind: how he felt in his job, in his home, what foods he ate, what books he read, where his interest tended, where his happiness and his unhappiness lay. This is perhaps too vast an undertaking for the present, but we can try.

At this time, I believe that through the use of Integral Yoga one can begin to call upon a science which deals with all aspects of our being; in Integral Yoga the mind, the body, and the spirit are dealt with together as an integrated whole. The aim is wholesomeness and holiness in all aspects of living. We have seen in medicine how calming the mind has a wonderful soothing effect upon the body; how so many ailments are relieved by relieving underlying emotional tensions; how the symptoms in patients seemingly desperately ill with multi-phasic complaints, vanish when their lives gain a new perspective, a new goal orientation and a centeredness. Again, I do not want to be misunderstood as saying that there is no such thing as true physical illness. Certainly there is, and we do see patients with ailments seemingly unrelated to psychological causes. However, as I stressed before, these are in

the minority. In this day and age, high blood pressure, heart attacks, strokes, ulcers, intestinal inflammations, allergic reactions, drug addiction, alcoholism, nicotine-related cancer, heart disease, asthma, nervous breakdowns and chronic depressions are only a few of the conditions which have heavy emotional causes underlying them. Work with the mind, work with the spirit, and you are automatically working with the body. Ignore the mind and spirit and you leave most of the job undone.

Although in this series of columns I will deal primarily with physical problems and how one can approach them through diet, through Yogic practices, and at times through medication, I cannot stress often enough or strongly enough how the future of the world lies with the spiritual leaders of the world.

As Ramana Maharshi so aptly put it, "The spiritual men are not their bodies; they are not aware of their bodies. They are only spirit, limitless, formless. There is always unity among them and all others."

The spirit is the Self. If the Self is realized, one gains a sound and healthy mind and body .

Howard Posner, M.D.
(Hari Haran)



Readers are encouraged to write to Dr. Posner c/o Integral Yoga Magazine. Questions will be answered as space permits.



If you call them
sticks,
you affirm.
If you call them
not sticks,
you negate.
Beyond
affirmation
and
negation,
what would
you call
them?
.

Tai-hui

about the opposite page!

This is a drawing of the Nataraj, or the Dancing Siva. The eloquence of this figure expresses nothing less than the enigma of the universe itself: the paradox of destruction and wrath on the one hand, and providence and mercy on the other. Both aspects are simultaneously expressed in the Lord's dance of life with no contradiction.

Here we find the Cosmic Dancer, poised at the center where all destruction and creation converge. He is at the still-point from which all movements and oppositions can be realized in their correct relationship:

The extended right hand clasps a drum whose beat accompanies the dance; each drum beat not only keeps time but is time, and signals the start of a new movement of the dance. The extended left hand presents the fire which destroys the created world as we thought we knew it. Meanwhile, the second right hand is held toward us in a gesture of peace, of "Have faith".

The right foot is standing on the back of the dwarf "Non-Knowing", who symbolizes the illusion of maya which ensnares us in an attachment to the world of matter and impermanence; but the left foot is lifted and is obviously moving above and beyond the dwarf, showing the liberation of the soul. This movement towards transcendence is reinforced by the line of the second left arm which parallels the leg and emphasizes its significance.

At the pivot of the tension between destruction and creation is Siva's head, serene, balanced, beyond questioning. This is to say that in the midst of the bending arms, the beating drum, the flame, the slowly, continuously stamping right foot, and the left leg eternally lifted towards liberation, all is still.

Siva's left earring, according to Indian custom, is a man's, his right, a woman's; for the Absolute encompasses and transcends all dualities and oppositions. Siva's visage is neither happy nor sorrowful; the god is within and yet beyond the world's joy and grief, both of which are but two aspects of the same, universal Sat-Chid-Ananda, Existence-Consciousness-Bliss. The Dance of Siva is a statement about the Unmoved Mover, and is a meditation in itself.

"Fear not, for all rest well in God. The forms that come and go -- and of which your body is but one -- are the flashes of my dancing limbs. Know Me in all, and of what shall you be afraid?"



Recent attempts to assess the condition of ashram living here in New York City resulted in a series of household meetings. As a result of these meetings, we were able to clarify our situation and come to certain decisions. The changes we are now trying to institute are basically ways of orienting our schedule more towards the maintenance of personal Sadhana and towards the development of a genuine family life, a genuine spiritual community.

It was felt that in the past, family members had been overworked and overspecialized and that there had been too little communication among the members. As a result there was often a feeling of exhaustion and isolation. The vibration of New York City is that way to begin with, but in large measure we had reinforced it. For example, in the past we've had only one person responsible for any given position or project. No one else would be familiar with the problems or needs of that person. At the same time, because there would be no one else who could do the work, the person would feel stuck with the position, even when it became overwhelming.

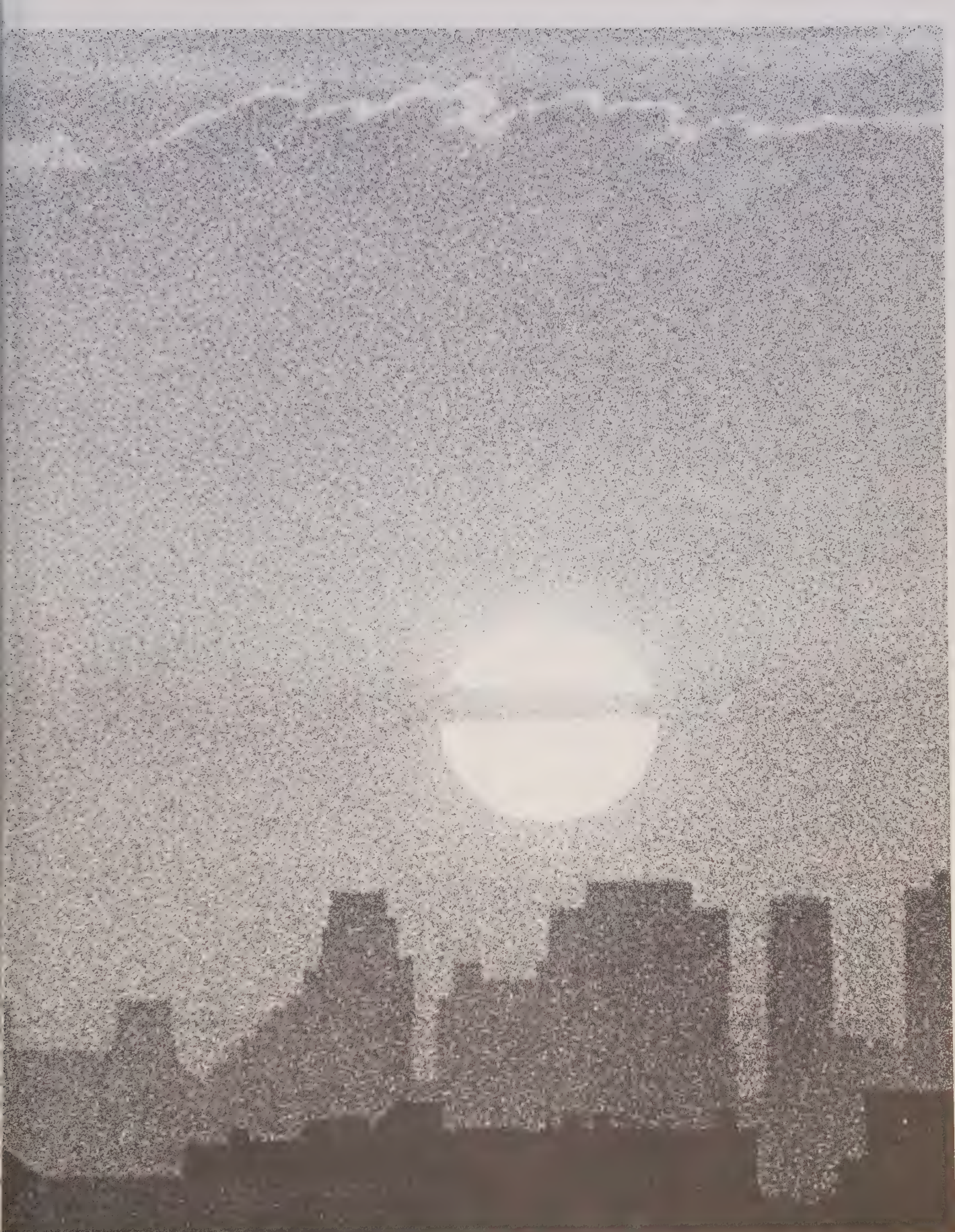
Although we are now leaving one person in charge of each project, other workers with different main responsibilities will share in it, and all workers will share in the common efforts, such as teaching, reception, running the health foods store, and so on. By sharing the responsibilities, we hope to generate fresh approaches to our work, as well as develop more sympathy for and understanding of what is happening in each area.

This is a tentative approach .

No doubt certain difficulties will arise, and probably we'll have to overhaul the schedule several times. But the basic principle will remain the same: any schedule will have to provide time for the personal Sadhana and family Satsang; our work, our Karma Yoga, should follow from this. Rather than take on all kinds of work, and then try to find the workers to cover that, we should see how much work we can perform within our schedule and limit ourselves to that. In this regard, the time allotted in the schedule for personal practice and family Satsang has been reinforced, and observance of the schedule has been made mandatory for everyone.

We also decided that each member of the ashram, present or future, would commit himself or herself to staying for a period of six months. At the end of this period, those who wished to leave could do so, and at this time new members could come in to replace any who left.

In the past it has been very trying to readjust not only the work schedule but also the family consciousness with the irregular coming and going. With this new commitment the coming and going may be less traumatic, both for the household and for the individual. People who come here sometimes forget that there may come a time when they will want to further their education, or develop a skill or trade or need an experience outside of the Institute; there has often been a certain degree of guilt about staying or leaving. Under this new arrangement, people could be expected to have a real commitment to the practices here, while they are here, and to feel free to



The best place to practice Yoga is the city of Manhattan
with all the pollution and delusion.

Swami Satchidananda

reassess their situation periodically. In this way, we would all be committed to each other in our effort to develop a spiritual community, as well as committed to Swamiji as the head of that community.

In further attempts to encourage a genuine fellowship here, we decided to limit the number of family members, so that we could hope to become a family and not just a collection of people. We also felt it might be good to have a group rap session about once a week, during the time we usually have evening Satsang. With someone who could help guide the discussion, the session could bring out feelings and attitudes that an individual may be having

trouble with or may not even be aware of. Many times we seem to have a difficulty talking openly and honestly with our brothers and sisters; these sessions would provide a place where we could deal with this kind of obstacle to our growth.

The changes we are trying to institute here are just a starting point. All of them will have to be continually re-examined to see that they remain pertinent to the kind of life we are trying to lead here. We pray that with Swamiji's guidance and God's grace, they will bear fruit.



NEWS OF SWAMIJI

In the past few months, Swamiji has been very active, serving thousands of people through many groups and organizations, especially for the cause of Ecumenism.

In August Swamiji spoke at the Community Church in Manhattan, at Y.E.S. (Yoga Ecumenical Summer) in upstate New York, and on the closing day of the N.Y. IYI's Retreat in Litchfield, Conn. The month climaxed with his participation in a five-day Ecumenical Symposium held at Mount Saviour Benedictine Monastery in Elmira, N.Y. Among those attending were Dr. Alan Watts, Pir Vilayat Inayat Khan, Rev. Sazaki Roshe, Baba Ram Dass, Brother David and Swami Venkatesananda.

On September 5th, Swamiji flew to California to conduct the last half of an unusually moving and inspiring Retreat with Swami Nirmalananda. Over 350 spiritual aspirants participated in the ten-day event at Yogaville West, which has since been renamed Satchidananda Ashram. While on the West Coast he spoke at Senoma State College and visited the San Francisco IYI family before heading back East. Several thousands listened to Swamiji's message at an outdoor festival in Toronto, Canada. He was also invited to address a group of graduating trainees at the National Institute for Community Drugs Program.

From October '18-20, Swamiji conducted a three-day Integral Yoga workshop at a convention of the American Academy of Psychotherapists. Their

initial skepticism was gradually overcome, and by the third day a fascinating discussion was held on the subject of Yoga as a practical psychology, with Swamiji and the therapists sharing insights into the human psyche. On the 22nd, he led a meditation for World Peace at the Appletree Barn in Scarsdale, N.Y., and the following day found Swamiji in Hartford giving Mantra Initiation to over 30 dedicated students. In celebration of Halloween, Swamiji masqueraded as Santa Claus (Santaji) at the New York Halloween Party, attended by more than 150 people. The highlight of the evening was the breaking of the Pinata, stuffed with Prasad. The following day, Swamiji, Brother David, Rabbi Green and Taison Roshi held a one-day Ecumenical Retreat, sponsored by the Center for Spiritual Studies at Fordham University. Before the month was out, Swamiji also spoke with students at Rutgers University, New Brunswick, N.J.

During the month of November, lectures were given at Manhattan College, Fairleigh Dickinson University, the Unitarian Church in Hartford, Conn., and the Universalist Church in New York City. Initiation was given to 50 students of Yogini Saraswathi Devi in Storrs, Conn. The New Jersey IYI was blessed with a beautiful visit. Swamiji was on hand for the last day of a weekend Yoga Retreat conducted by the New York Institute at St. Joseph's Convent in Monticello, N.Y. The highlight of a busy month was the Thanksgiving Puja Celebration

held at the Downtown IYI in Manhattan. After a day of fasting and varied Sadhana practices, we brought our fruits to the altar and participated in a ceremony of thanks to God, conducted by Swamiji.

December is a very special month for all of us at the Institutes. At a time when the whole world rejoices with the New Year, Christmas, and Channukah, we have the added privilege of celebrating the 58th Jayanthi (birthday) of our beloved Swamiji. A public celebration was held in

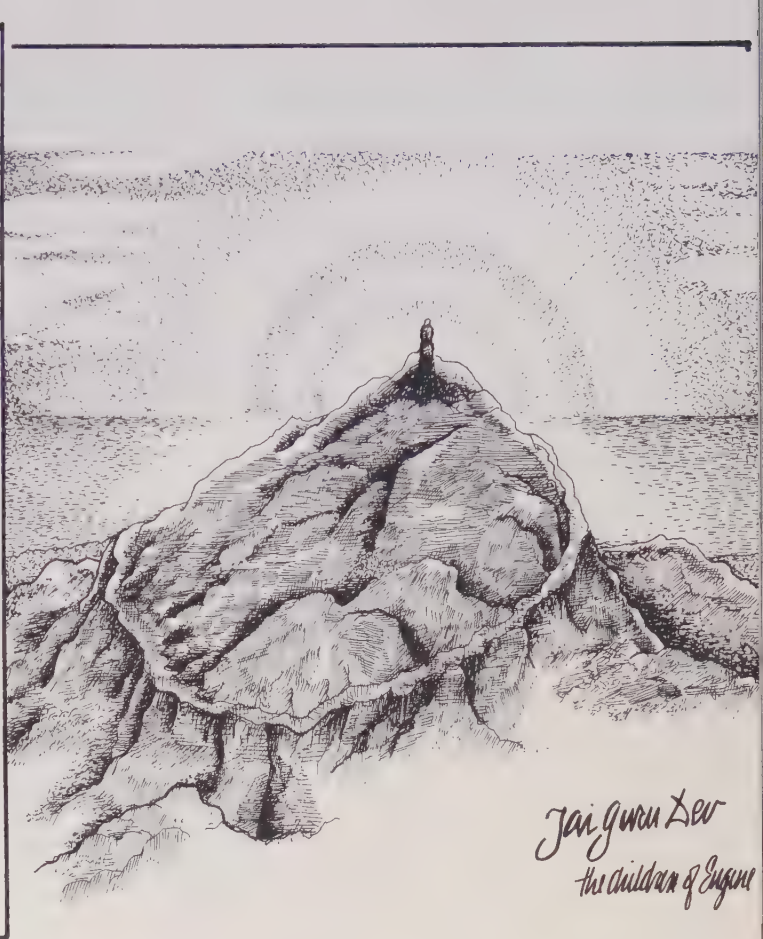
his honor. Before the Jayanthi, Swamiji flew to Hong Kong to attend and bless a wedding in the Harilela family. The entire Harilela family is very close to Sri Swamiji and they always host his Hong Kong visits.

The day after the Jayanthi, Swamiji's East Coast children took him to the Moscow Circus at Madison Square Garden. The Uptown New York IYI family received a visit from Swamiji for Satsang and meditation, and a talk was given at the Universalist Church to a large and enthusiastic audience.

may the entire world be inspired with his love.

"I should walk behind him, humbly following his teachings, humbly exemplifying in my own life the sublimity of his teachings, the serenity of his teachings, the divinity of his teachings." -- that's what I think is the duty of the disciples of Swami Satchidanandaji Maharaj.

Swami Venkatesananda



Beloved Swamiji



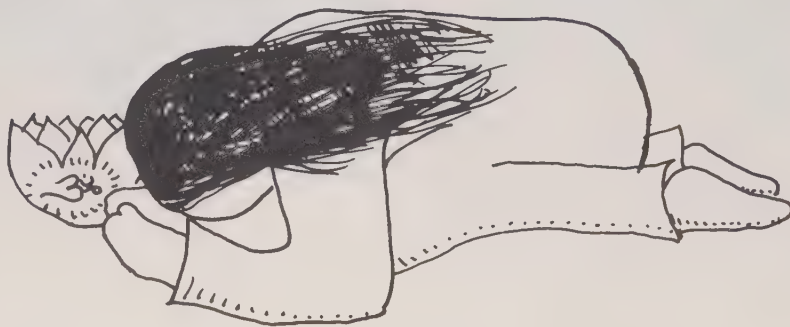
Happy Birthday

*May we become
your bouquet
to bear the divine
fragrance of
Yoga*

Love,

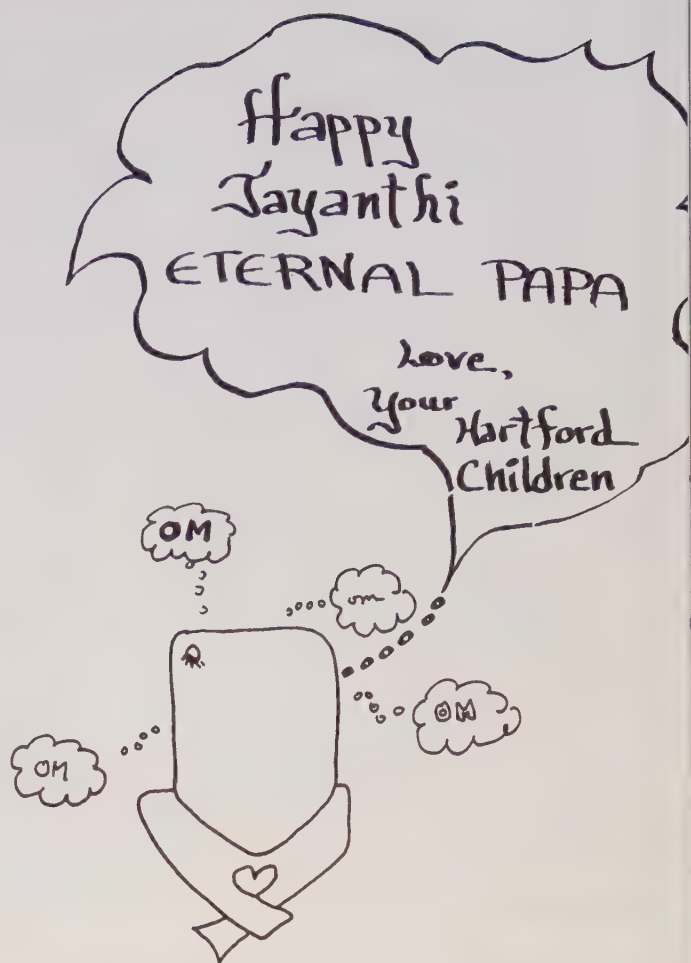
*Your
New York Children*

Beloved Father,
We surrender
at your lotus feet



Happy Jayanthi
from
your children of
Satchidananda Ashram

boulder, los angeles, santa cruz, san francisco, yogaville west



Jayanthi Happy Jayanthi Happy Jayanthi Happy Jay

Jai Gaurudev ~

Thou art my Mother and my Father

Thou art my Brother and my Friend

Thou art my Knowledge and my Wealth

Thou art my All

My Light of Lights Thou art.

At your feet

Your Detroit Children

Happy Jayanthi Happy Jayanthi Happy Jayanthi Happy Jayanthi Happy Jayanthi

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Jayanthi greetings

Jai
SRI
SAT
GURU
MAHARAJ~ki
Om...

Om

*from
portland
oregon*



**Jai Gurudev!
Happy Jayanthi
Swamiji**



**Love and Devotion from
Your
Washington Children.**

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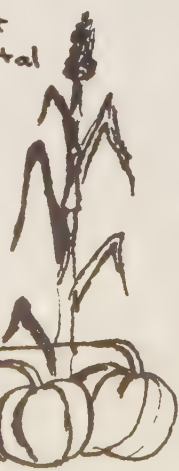
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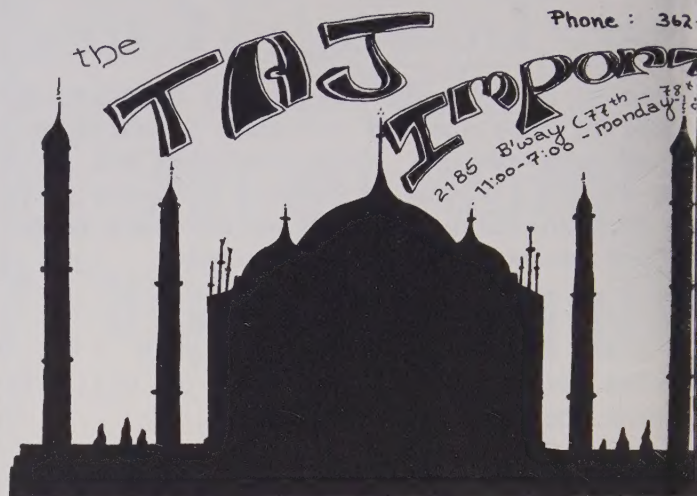


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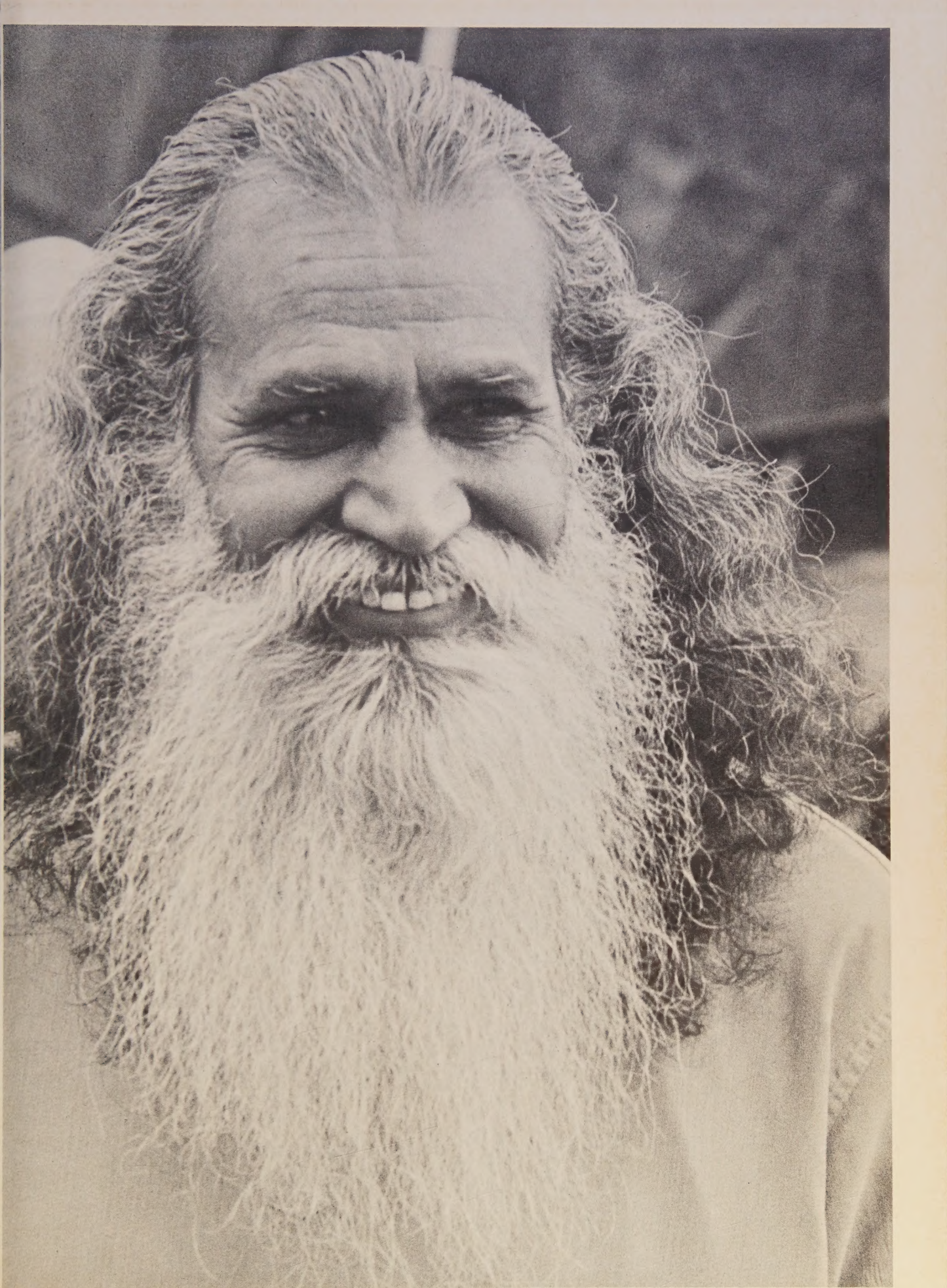
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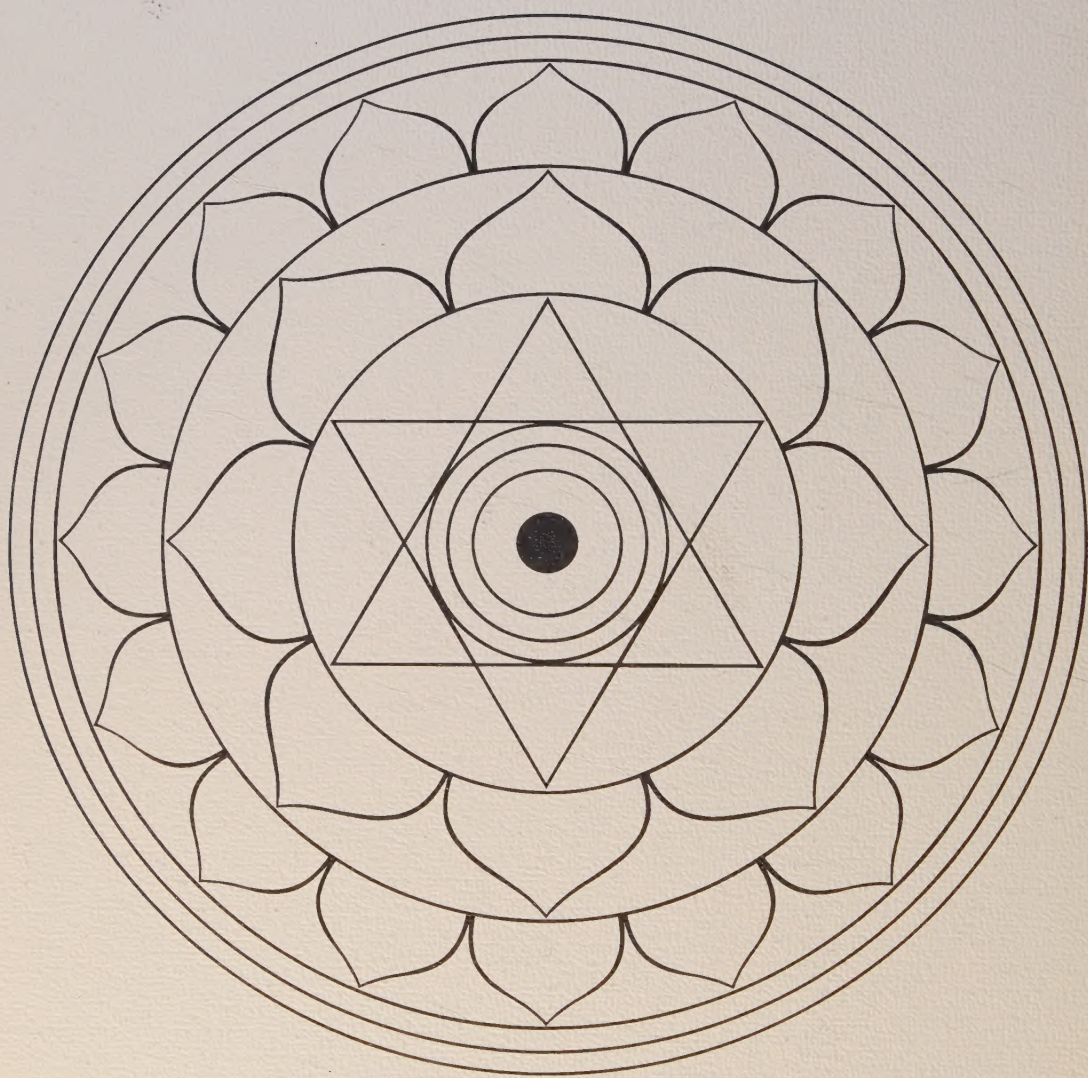
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